

## FATE OF THE CONQUEROR.

Oration Delivered by Harrison R. Hunt at the Progressive Lyceum, City of Light Assembly, Aug. 1905.

Life is a struggle for existence. In the legends of the ancients we hear of this conflict; we read of it on the sanscrit tablets of Egypt and Chaldea; it seems to be the dominating environment of the whole human family.

Prehistoric man fought the wild beasts, and when he became supreme over the lower forms of life he turned against his fellow man and the conflict continued. On down thru the ages of the past the story comes, and if we but listen there is whispered into our ears the whole secret of existence.

Man is a selfish being, whose paramount desire is to reap that which he has not sown.

Like his lower relatives, the denizens of the wilds, he is subject to all of the whims and fancies of Mother Nature, and, as the highest manifestation of cosmic development, he has been one of the important factors in the evolution of the ages.

Like the rocks of the earth and the planets of the firmament, he has had his epochs of development. From degradation and savagery to civilization and enlightenment he has grown, but, nevertheless, his characteristics today are the same as when he, as a low barbarian, first roamed the primitive world.

Greed and selfishness, the two evil geniuses of man's soul, are the rulers of his nature and the bitter enemies and antagonists of all the good, the pure and the generous attributes of his character.

Ruled by these lower mental states, his craving for the wealth, adoration and happiness of his fellow men has led as history shows us, to the strife, contention, degradation and misery of bygone days.

The survival of the fittest is the eternal order of nature. Higher and stronger forms of life live and derive their sustenance from the weaker species about them.

Huge giants of the forest no soon establish themselves in Mother Earth than they wage war against their weaker neighbors, a battle which terminates in gigantic stature for the one, and final death and decay for the others.

Among the myriads of wild kindred that once lived upon our planet, only the strongest and hardiest species have survived.

Nor does this principle cease here, for being subject to the same conditions and environments, the wars and conquests among the tribes, commonwealths and nations of men have been the blind instruments of evolution. In olden times, tribes battled against other tribes and subjugated them.

In later days, kingdoms, formed by these early conquests, sent their warriors against each other, for the same purpose, to conquer and absorb, and finally, in modern days, great powers, under the diplomacy, wage mighty wars against each other, simply to become supreme.

Yes! Supremacy! Supremacy! How much these words recall! What suffering! What agony! What bloodshed! What crime! Ah man! Thy jealousy and greed make thee a monster, render thee blind to all human sympathy and love!

They transform thee into a demon, devoid of all attributes of a true man, into a fiend whose only desire is to obtain power over the torn and mangled bodies of his fellow creatures. Yes, the song of that Scottish bard is true: "Man's inhuman-

ity to man makes countless thousands mourn."

When nations are born their birth is generally marked with heroism and sacrifice. If they be strong they rise, and with their rise there come wars with other nations.

Victory lends confidence, and when, perchance, the nation's power has grown great, those same evils



HARRISON R. HUNT.

that, with but few exceptions, mark the rise of power, begin.

With successful conquest there comes demoralization of the people and a continuous warfare for the government. Vast empires gained by conquest lead but to destruction, for, as history repeats, no sooner has one been built than revolt, rebellion and internal disturbances begin to be apparent, gradually undermine the foundation of the government, and sooner or later level its proud banner to the dust.

Let us for a moment draw aside the intervening curtain and view the long procession of fallen empires. Look upon the ancient dynasty of the Caesars.

From a mere petty state on the banks of the Tiber, 400 years before the Christian era, her power gradually extended over the whole of the Italian peninsula. From the banks of the Po to the land beyond the snow-capped Pyrenees, from the peaks and passes of the mighty Alps to the mouth of the Rhine, the tramp of her armed legions was heard.

Her banner was planted on the far-off isle of Britannia, it cast its shadow on the waters of the Ister and floated on the plains of Macedonia. The peal of her war trumpets sounded defiantly on the banks of the Tigris and Euphrates, mocking, as it were, the very earth that once sustained the ancient kingdoms of Babylon and Assyria.

But the fate of the conqueror awaited her. From out of the wilds of the northland came the tribes of the Cimbri; Attila and his Huns poured out from their forest haunts and swept over Armenia; Alaric, with his barbarians, stole thru the valleys of the Alps and with savage cruelty ravaged the whole Italian peninsula. From every quarter enemies poured in, and the proud purple crest of Rome fell in a darkness that forever blotted out the brightness of her former glory.

Look upon the empire of Spain. It once embraced one-third of the known world; but now, old, decrepit and infirm, it is spending the last days of its existence in poverty and despair. Three hundred years ago Spain was the all-powerful nation of the age.

She was the ruler upon the seas and upon the land, the shaper of the destiny of nations whose dark, tyrannical visage, looming upon the far-off horizon, threatened the annihilation of all Europe. Conquest had spread her power over a greater part of the New World, planted her royal standard on the islands of the Far East, and carried her despotic rule onto the plains of the Netherlands. But she shared the fate of her kind. Little by little Spain's grandeur faded away; one by one her possessions gained their independence, until now no longer does her ensign wave in the Western world or over the brown Malay of the east, but it has been taken back to its native land, torn, blood-stained and dishonored.

What of the great Napoleon Bonaparte? In his desire to build an empire he made all Europe tremble for its safety. With Austerlitz, Jena and Marengo as his masterpieces, the blows that he dealt were crushing and decisive. "France was too small for him," and so from its boundary his domain grew until it seemed that he, too, must become the ruler of Europe. But the inevitable defeat and misfortune followed in his path. Waterloo sealed his doom, and, banished to the lonely Isle of St. Helena, in an unfrequented sea, he died a wretched death, alone, uncared for and unwept.

The days of France's glory are departed. "Her eagles now no longer scream along the Danube, the Poe and the Borysthenes. They have returned home to their old eyrie, between the Alps, the Rhine and the Pyrennes."

So the destiny of nations takes its way. Great empires formed by conquest and by strife are but the agents of their own decay. This is the story that history tells us. This is the secret of ages. It shows the instability of the works of greed, self-love and tyranny, and paints, in the golden glow of splendor, the hideous flame of war and the blackness of misery, the unavoidable fate of him who conquers his weaker neighbors. It imprints upon our minds a lesson, a truth that has been demonstrated time after time, that power is but a fleeting phantom. With redoubled force and far greater potency than ever before it teaches the doctrine of the ancient scribes: "Woe unto him who tramples to the earth his weaker brother."

### The Hidden Man.

Faces are not necessarily exponents of persons. They do not always represent the man behind them. There are those to whom a hard lot in life or a harsh strain coursing in the blood of generations has given a face which is not the exponent of the character. The fact is that these dull elements of earth are not the best media through which to see the soul. We do not habitually see our friends as they are. The dull grey, commonplace life, the trivial round, the harassing details, the cares and perplexities, the struggle for shelter and bread—these are not conditions which readily reveal the roots of our strength or disclose what may be a triumphant or serene centre within. There must come times when, in a special sense, we realize ourselves, when we wake up and reveal the real force of our being; and, therefore, you cannot know your best friend unless your eye is always upon him. When you were not looking, once, he was himself. When you did not see him, he gave the revealing look. When you did not hear him, the self-revealing and triumphant tone entered into his voice—a glimpse, if you had caught it, a hint, if you heard it, of the persistent life within the true world of the spirit.

Be loving and you will never want for love; be humble and you will never want for guiding.—D. M. Craik.

## PHILOSOPHICAL.

### Attributes of Love. Fallacy of Theism.

A. H. NICHOLAS.

Love is a word to which so many definitions are given and such variety of meanings attached, we cannot understand which of its several connections the speaker or writer has in mind unless the ideas associated with it are stated. It is a word applied to many things.

But few subjects are more generally treated, yet it is, for the most part, a waste of time and effort, because writers and speakers leave no sign or clew of what is meant or implied. It is a riddle.

There is no specific love faculty—it is simply attraction—a law of nature that like attracts like.

The science of Phrenology teaches and demonstrates thirty-seven faculties of the human mind.

There are as many different kinds of love as there are human faculties, and each one has a love peculiar to itself; and the preponderance of certain faculties show the love nature of each individual.

Emotional faculties are attracted to love of emotional things—the spiritual faculties to love of spiritual things—the intellectual faculties to things of intellectual nature.

There are specific kinds of love, such as love of home, love of friends, love of food, love of wealth, love of parents, of children, of sex, of life, of self, of right, of pity, of fun, of music and so on.

Then there are love of opiates and stimulents, love of gambling, love of war, fame of country, of nature, of truth, justice, purity, science, literature, history, knowledge, etc., etc.

The love of false religion, imaginary gods and saviors is a terrible waste of love; yet deluded people regard this the paragon of love.

There is no such thing as "Universal love." Love is a good or bad thing, depending upon its meaning and application. Viewed from certain standpoints love is one of the worst attributes that actuate humanity.

It is the love of things that are bad, wrong, vile, evil that make people bad, and cause so much trouble, pain and turmoil in the world.

Many writers and speakers aver "God is love—love is God"—repeat it by force of habit and because others have said it. Which god is it? What god do they have in mind?

Evidently the Christian God, because this is a quotation from the Bible, reiterated by the Divine Dunces for centuries.

It is not a fact that can be proven or demonstrated, but a dogma or doctrine to be believed—a false idea. Men believe anything.

The Christian god is the worst and most abominable of all gods—well proven in history.

There is ten-fold more evidence in the Bible to prove this god is hate, wrath, vengeance than there is to prove love. If there is any love in him it is love of praise, authority, dominion, war, bloody sacrifice.

He says "I come not to bring peace on earth, but a sword," which has been literally carried into effect, as shown in the records of Christian nations and in the character of god-believers generally.

It is all well enough for people to have intellectual and moral ideals of love, goodness, truth, but God is the worst substitute for these words—it is anything else but truth or love; and the most senseless, confused word in our language.

There seems to be nothing too absurd or false for men to affirm of gods.

There are as many different god ideas as god-believers. They do not know what the word means, yet make it mean anything they

wish—a liberty not taken with any other word.

These various meanings and averments, by comparison, make a horrid jargon of confusion, rot and nonsense—a riddle impossible of solution.

Modern Theists, when pressed to give a definition of god, gravely declare "God is undefinable—incomprehensible—unknown—unknowable—infinite."

They should have no use for such a word as that to express faith or knowledge; nevertheless, they use it lavishly and descant on the subject with assumptions of knowledge to make believe they understand it. They only exhibit their hallucination.

The modern Theists have repudiated Jehovah (a sign of progression); nevertheless, their god idea sprung originally from teaching received in church and Sunday school; and it is now so changed and improved that the attributes of Jehovah have disappeared.

Gods change as men's minds change.

The god they now recognize and talk and write so much about is not any god of Mythology. These gods have specific names and realms and are well defined, notwithstanding they are imaginary beings.

Some declare that the new modern deity is not a personal god. That is a mistake, proven by themselves, by their own words.

They write it with capital G to make it a proper noun and want it understood that they have in mind a particular God. It is a thing of male gender—a "He—Him—Father"—marks and proofs of personality.

Moreover, if men are the image, offspring and counterpart of this god, as alleged, it is a personal god, because men are persons. This does not include women on account of sex.

Fortunately woman is not a member of godhood or godhead; and that is one reason why women are better, purer, more beautiful and lovely than men (in Christian nations.)

Most assuredly this modern god is personal and an ideal personage, yet they refuse to name it or say which god it is, or commit themselves to a specific god; but simply write it with a capital G and let it go at that. (A cunning fraud.)

That is about as sensible as it would be to always write man with a capital M and claim that it stands for a particular individual.

No one can prove the existence of a god by fact. It is a matter of faith.

If "men are made in the image of God" as alleged, which men, and which god?

I want to know if the men are black, white or yellow? There should be black, white and yellow gods corresponding to these several images.

According to Mythology there are many gods. Cupid and Venus, god and goddess of love, are only ideal images, imaginary beings, having no existence in fact.

When you say "God is love" which god is it? We suspect your god—webs-on-the-brain is built upon the shifting sands of Christian ignorance.

Summerland, Cal.

### PENETRATION.

I looked at men with charity, And then the power was given me To penetrate the outer hull And find the soul the senses lull, To pierce beneath the bark unfair And find the God-spark hiding there.

To tear away the mists that dim, And see the man as God made him. —Susie M. Best.

Of all earthy music that which reaches farthest into Heaven is the music of a loving heart—Reason.





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### PRACTICAL SPIRITISM.

Practical Spiritism is the exemplification of mediumship in all its ramifications—considering mediumship strictly within the lines of spirit communion.

But what is mediumship? In its broad sense it is genius—the first budding of the purely spiritual or divine love—that which rises above the material or so-called animal love, though not necessarily freed from its sexual desires. But as it rises above this genius rises in the spiritual scale or where love balances in favor of the entity of spirit. And when entirely above it where love takes on a strictly spiritual vibration, that phase of genius, whether it be for music, painting, sculpturing, engineering or spirit communion, is perfected, so far as exercising it thru a physical body is concerned.

Of course, the flesh is subject to a certain degree of refinement to meet the wants of the arisen spirit—that is, may be sensitized to a limited allowance before it becomes too tender in touch for this mundane sphere. But ere it so far refined much purely spiritual effects can flow through it—and this is especially applicable to mediumship.

Outside of this, genius may indulge itself in some physical gratification that lends material foundation to the spirit, as male artists do through their "dear old pipe", or other means not injurious to the life force, love, on which genius is founded. Thus their longer stay in the body than female genius.

But mediumship is the highest phase of genius and requires the purest physical conditions on account of the spirit attractions that find their only foothold through a medium's physical indulgences. But these may be pure or not. Like attracts, and each one knows best his own ailment. If it is an effect of selfishness or any act that tends to a reversal of the love (life) principle, it is in discord with Nature and retards mediumship—prevents its spiritual perfection in the body.

Medial perfection, like any other talent, means its ascent to a purely spiritual vibration or where it becomes positive to material vibrations or influences in connection with spirits or mortals. Of course, they are known, but they do not hurt, as they did while subject to them in their natural state—that is, while negative to them.

A medium in this positive state is like a spirit attached to a body—controlling it rather than being controlled by it. To him the spirit world is almost as open as the mortal world. He is as conscious of his spiritual surroundings as he is of the material, though he may not be able to give tests, so-called. Test mediumship is a specific phase, as each is, and adapted for a specific purpose. But such needs no test from others for comfort or advice. He stands on his own foundation; at the same time constitutes that individualization destined for all, whether attained in or out of the body.

But if still in the body such a medium begins to receive and enjoy most of his experiences as a spirit. Aneven balance between material

and spiritual impetus places the individual on the demarcation line where both are sensed equally, but as he rises above this he also rises above the transition period at which the large majority die as mortals.

But with a healthy or purified physical body, which is easily acted upon by spirit guides, such a mortal can be tided over the transition period and held in the body until the flesh, which attunes itself by degrees to the higher vibrations of the spirit, becomes too sensitized for material life in its present state.

Those healthy mortals who pass out suddenly, and their death attributed to heart failure are largely of the perfect transition class. One percent in favor of spiritual vibration carry off most non-mediums because they have no spiritual backing to hold them to the body. In fact, it would be dangerous, for their entrance into the spiritual of Nature would, as soon as the brain could sense it, drive them mad, if the light happened to be out of harmony with its past method of reasoning.

Mediums are, therefore, not made in a day. They grow into their gift as naturally as a musician or an artist does, and thus their brain forces are attuned to spirit by degrees. As such through the exercise of their mediumship rise in spirituality, their fleshly tissues also refine themselves to partake of the sensations or feelings experienced by the spirit, the sweetest of which is love, now sensed as a sort of divine afflatus filling the breast with a tenderness and elation that lifts one above all sorrow and sadness, and generates a desire to give thanks to Nature for such beneficence. In this condition of spirituality love may be elicited in return for sending it out, as readily as inspiration is by thinking. In the latter we put the brain in motion for an intelligent effect; in the former we put the heart in motion for a loving effect. First efforts may bring no responses, but consistency, desire and time brings their sweetest rewards.

Now, the foregoing is not a mere inspirational effect or a theory, but facts of experience, gained through self-knowledge, and within range of every medium who aspires to rise from the mortal into the spiritual condition of his mediumship.

This we consider the most practical application of spiritism in conjunction with its aim—that of bringing the light of truth from the higher realms to humanity.

The idea that imitating the phenomena is a crushing blow to Spiritualism is absurd. Is the counterfeiting of bank notes a crushing blow to the banking business? Is the disgracing of ministerial robes by a pretender a crushing blow to Christianity? Can any truth be crushed by an imitation? As a rule the trickster is crushed between the truth in the end, just as the counterfeiter and pretended priest are. But the truth lives on, and "though crushed to earth will rise again," despite opposition, trickery, and whatever self-delusion there may be in the matter. Spiritualism is a science to prove the soul's immortality, and like that of which it teaches it is destined to live—is an absolute immortal fact not to be crushed out by immorality.

There are ever among us true noble souls whose whole life has been a sacrifice for others, as though that were their only mission, and whose talents were thereby hidden in the grind of this sacrifice—souls whose real worth never becomes known until they radiate in spirit to make their influence manifest under right conditions—souls whose love for those nearest them was always sweet or tender, cheering or healing, and whose sunny influence is missed as the realization of their absence becomes apparent. These are the martyrs to circumstances.

In unity there is strength. Mediums who aspire to be followers of their ancient predecessors should not forget the injunction of one who said: "Let him who is without sin cast the first stone." A little charity is very becoming to any worker in a cause, and forgiveness is what proves the teachings of Spiritualism true. Preaching spirituality and practicing worldlyism, as largely done by orthodoxy, should not be allowed a foothold in Spiritualism. Let us keep our ranks free from all obstacles that throw a shadow on our cause.

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### PSYCHOMETRY.

Psychometry is the science which treats on vibrations—a psychometer the individual, who analyzes these vibrations.

Sound, for example, that has less than 16,1-2 or more than 38,000 vibrations per second, cannot be perceived by the normal sense of hearing.

But what has been termed clair-audience is a consciousness of sound above the normal—some clairaudients having the power of hearing sounds beyond the confines of matter. It is also termed mental hearing, because those so constituted, sense the sound or sounds as tho impressed on the brain or interior ear.

The eye has similar powers—supernormal to the degree of the X-Ray, and termed clairvoyance, also a phase of mental or soul sight.

Now, feeling is similarly developed in some persons.

In accord with the last two, it may be rightly call clair-sensience. It analyzes vibrations by the sense of feeling, whether these vibrations emanate from causes or effects.

Thoughts, emotions, impulses, coming from persons are vibratory, and touching the sensitive, affects him according to their nature.

Experience teaches him how to judge them, and the persons from whom they emanate.

Diagnosing diseases is one of the psychometer's phases of development, reached thru experience or his special degree of sensitiveness.

The vibrations emanating from animals or inert objects are analyzed in like manner.

In the former the value, or health and energy of the animal, is revealed. In the latter a history of its past or present existence is unfolded to the psychometer's consciousness as in a panorama, or as inspiration, pure and simple.

Mind-reading is one of the effects of this gift or qualification, but requires special effort for perfection.

Some psychometers unfold definite phases only; others a number or all of them to some extent. Poets are psychometers in that they sense the rhythmic touch of nature thru words or thoughts containing revelation, sentiment or feelings that inspire.

But nearly all persons are more or less sensitive, and may begin their study or development of the gift by noting the effects of sympathy and antipathy as it touches them in the presence of persons or objects, and build on that. Experience teaches; cultivation expands the gift.

It is not only the best school for the study of self and humanity but leads to a comprehension of natural law and causation generally.

Those Materialists who assert that force and matter alone create life, should also suggest some cause for the intelligence in it. Electricity and a motor-machine are a fair representation of force and matter; and yet there is no intelligence manifested in the effect, except what is guiding it in the form of an engineer. Perhaps Materialists might yet admit a third principle in nature known as intelligence per se, or a psychic force behind the two—one which manifests according to the development of the material it controls or governs.

People who feel that they are being forgotten should remember that there is no effect without a cause. The more we think of self the less the world remembers us. It is a law that operates for this effect. Self-love causes the magnetic influences which constitute our individuality to flow inward instead of outward, and thus we are not sensed by others, consequently forgotten.

We can not stop to bicker about trifles. We must be moving onward. The self-righteous, proud, vain, peevish, or touchy, who stop to declare themselves, talk about their rights or demand apologies, must remain behind in the race for spiritual eminence. Progress does not wait on such. They are looking backward, not forward.

Love furnishes the best test of the continuity of life after death; for, like inspiration, the love of the departed may be sensed by those who have love for them—provided they are anyway sensitive or mediumistic.

Be stubborn, but against yourself.

Whatever man reaches out for he sings.

To fear a little trouble makes more trouble.

Become self-centered by being thorough in all you do.

Fear of death is mostly caused by the thought that one's individuality is going to be blotted out.

Intuition leads to true faith—being truth felt.

As mental troubles discipline the mind, heart troubles discipline the soul.

Crankiness is conscious insanity.

True love is to love someone else better than yourself.

Forced apologies among friends generally ends in a drifting apart.

Old school physicians admit that imagination (an impulse akin to faith) can impair health, but prejudice or ignorance forbids them to permit the rule to act the other way. But new school physicians tell their patients not to think of their ailments and they will repair all the more rapidly. What is this but a new method of faith or mind cure as an aid to "regular" treatment.

The next generation will probably admit the genuine article—spirit—as the chief agency in all healing.

The "smartest" are often the most ignorant on real knowledge—especially when they think it smart to assert that they do not believe in immortality. The boast of that conceit is fast being relegated to oblivion.

Man represents in himself a little universe of spirit and matter, but controlled by the latter. He becomes perfected as he becomes like the original—his spirit controlling that portion called matter or that which vibrates for a material effect.

Those in daily communion with spirits should not miss their departed ones anymore than a meal—a little hungry at first for their physical presence, but this hunger attracts them to their consciousness till felt.

The comparison between those who know how to write poetry and those who do not is marvelous. We should be pleased to have some of the first named.

There is no object in seeking the phenomena of Spiritualism without studying the philosophy in connection with it.

If you rise superior to your disappointment, whatever it may be, you are adding a hundred per cent to your power to conquer future difficulties.

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#### ADDRESS

A. F. MELCHERS, Lily Dale, N. Y.



## LILY DALE NEWS.

## ASSEMBLY JOTTINGS.

Sunday, the 27th of August, began the seventh week of the City of Light session.

As the weather dawned fair with smiling sunshine, and the morning concert par excellence, everybody felt congenial and a peaceful atmosphere rested upon the Dale.

At the afternoon services Mr. Geo. E. Littlefield addressed a packed house on "Socialism."

He began by saying that while at this hour in Boston at Paine Memorial hall, two meetings were held—one concerning Spiritualism and the other Socialism—the two greatest movements of the times—a socialist meeting was being held at the City of Light with a Spiritualist audience attending—a note worthy fact to consider.

Then he entered into his subject with vigor and held his large audience—some 1200 listeners—in pretty solid bounds for over an hour.

He asserted that Socialists got their knowledge from the folks in the colleges and from life—that Socialists live close to life and what is said by them is said with the knowledge of facts.

All are desirous of bettering their conditions. Socialism is here to foster that. In so doing it does not condemn individuals for preventing this, but the system which makes this injustice possible.

He also said what the bond slave once was the wage slave is now—subservient to a master who rules him.

Furthermore, that three million people are looking for a job, and no one to care for them during this interval, while the bond slave, at least, was cared for, whether his master had work for him or not. In addition to this unfortunate state of things the capitalist is endeavoring to get cheap labor imported into this country, for he understands the method of manipulating such labor better to enrich himself.

That one-eighth of the people already possess seven-eighths of the wealth of the country—that such is to be deplored, inasmuch as money in the hands of the few is a power which has always caused the ruin of republics like ours.

The Democrats he says favor going back to Jeffersonian principles with smaller industries all over the land, while the Republicans say stand pat.

But Socialism says go forward to new conditions, which will not send love street walking, but enable the honest laborer to establish for himself a home wherever he be. It also promises a revival of real religion, a United States of the World and an end to war.

After the lecture Prof. Arthur Uvedale of Toronto regaled with a tenor solo, accompanied by Miss Bernice Baldwin on the piano.

As a close Mrs. Margaret Gaule-Reidinger gave spirit messages.

The day closed with an entertainment of music, tests and a short address by Mr. E. Armbrust at the auditorium.

Monday was conference day which was well attended and proved interesting to participants.

In the evening there was an entertainment at the auditorium given by an impersonator and ventriloquist, which also attracted a large audience, who enjoyed the offerings to it's heart content to judge by the many applauds and merry laughter.

Tuesday dawned rather cold with threatening rain, but it cleared by noon and the genial sunshine covered the City of Light in the afternoon to greet Mrs. R. S. Lillie, whose afternoon was on for a lecture.

Accompanying her on the platform were Mrs. A. L. Pettengill, Mrs. Carrie Twing and Mrs. Annette Pettengill. The latter with Mr. J. T. Lillie sang a duet "Some Sweet Day."

Mrs. Lillie's subject of discourse was "The Hereafter or the Future." She spoke in her usual comforting way and told of the benefits, accruing out of Spiritualism, inasmuch as it was a religion of facts, and brought the answer that had been asked for ages—namely: that loved ones would meet again; that this could be demonstrated to those who

desire this knowledge; but that each one must seek for himself until he found it.

That one medium could not convince all, as it depended on the investigator how he could harmonize with the medium's forces to receive conviction, and that if he didn't like this process of hunting for it, he would have to grow into the knowledge.

Mrs. Reidinger closed the service with tests.

Tuesday evening an entertainment was held at the auditorium—the program consisting of music, improvisations by Mrs. Lillie, readings and tests by Mrs. Annette Pettengill and Mrs. Reidinger.

Wednesday was Eclipse day—that of the Sun. But Old Sol was eclipsed in more ways than one in the rising.

Heavy clouds hung over the Dale, and before 8 o'clock a down pour of rain was manifest as never before since camp opened. It was the first heavy rain of the session, and a welcome one in some parts, tho we would have been satisfied with less.

However, it raineth on the just and the unjust alike, and complaint was useless. But towards service hour, two o'clock, the clouds dispersed and the "Winter of our discontent was once more made glorious by the summer sun."

Rev. B. F. Austin was to speak and so he was favored.

His subject was "Salvation," and his sermon a meritorious one in saying all he had to say in 35 minutes. But it was "multum in parvo", and gave much to think about.

Mr. Austin possesses the faculty of interpreting the Bible spiritually—at least that portion of it which admits of such interpretation. He is not only a forceful speaker but a fluent one, while his voice rises above the applause that he frequently inherits.

His language is choice, his appearance dignified, and carriage easy.

Mr. Austin should be a welcome teacher in an orthodox community where understanding is lacking of what people profess to believe or say.

Mrs. Annette Pettengill closed the service with readings and tests.

Wednesday ended with a big dance at the auditorium in the evening.

Thursday morning Rev. R. W. Christian (colored) spoke at the auditorium on "The Black Man's Burden."

He began by saying I congratulate myself on being ahead of the audience, as I already have the applause, whether you get a speech or not. (Laughter.) Then I congratulate myself on what no other speaker has done during this session: I lend color to the whole. (Laughter and applause.)

Among the thoughts uttered were that while his subject was one that interested the entire nation, the black man had nothing to do with the proposition before it—the black man's burden—but which will in time be adjusted by education on our part and patience and forbearance on your part.

Nor must the entire race be judged by one or a few bad men in it. Because some will go out to steal a chicken or a water melon does not make us a race of chicken thieves. But we are learning fast from the white man to do better.

When we get next to a railroad we might manage to steal that too, as the white man is enabled to do.

He also considered giving the franchise to the negro in his early days a mistake (though he would not like to lose his own vote now) and which was taken advantage of by deceiving northern carpet baggers.

The law could no more make him the equal of the white man that it were possible to make bricks bylaw. But he believes in equal franchise on an educational basis and not to be given to any man, white or black, who could not understand his privilege. (Applause.)

His present complaint was that, while they gave the negro an education, they closed the door of hope upon him as soon as he left school. By so doing we are educating a generation of crooks. What we want are equal chances to make a living.

Considering servants he thinks, if the whites of the North were to do as they do in the South, employ the women in the home, they would find them valuable, and the servant question would be solved.

As for racial assimilation, that was unthinkable. And if it were possible, instead of the negro gradually becoming white, he thinks it would be the other way—the white race would be tinged with a darker hue.

So it is not that which we plead for, nor even industrial equalization, but that of the social—help to elevate our race as a bread winner—that which will best serve to make him a worthy citizen.

On the whole, the speaker's address was conservative, logical and justifiable.

In its analysis it hit the North more than it did the South.

Thursday afternoon Mrs. Carrie E. S. Twing held services, and in the evening the last bazaar of the Willing Workers was held.

Friday the usual day's program was carried out. Concert in the morning, thought exchange in the forenoon with Rev. B. F. Austin on the platform, closing with an entertainment in the evening.

Saturday afternoon services were held with Lotta P. Cheney on the rostrum.

Her discourse was "Liberty and Oppression or the Spirit of Liberty." The evening of that day closed with the last big dance, attended by some 600 people. More anon.

## NOTES.

Lyman C. Howe, A. Campbell and Frank Walker were here for the last day of the Assembly.

At the Willing Workers Bazaar Mrs. Esther Dye of Los Angeles, Cal., won the Ramsdell quilt.

Warren Richards of Cleveland gave a clever performance of impersonations at the auditorium on Friday evening which was highly appreciated by both audience and performer. The latter because his work was appreciated.

Last Sunday 960 excursionists passed the gates into the City of Light.

By the time this paper reaches our readers at Lily Dale, the camp lights will be out. So, we have been requested to say: "Hany your LANTERNS on the outer wall!"

Mrs. E. Blake, test medium, gave a trial seance at one of the services at the auditorium last week, and proved highly efficient. She not only gave names and dates correctly, but gave her tests rapidly and plenty of them for the time taken up.

What might have been a very serious incident took place at the Leolyn, Friday, September 1. The youngest son of Dr. and Mrs. N. H. Bishop of Andover, O., was alone in their room when by some means a fire was started. The boy rushed out into the hallway with his clothes afire, and was badly, but not dangerously burned before the flames were extinguished by rolling him in a rug and throwing water over him. When the excitement of the child was over it occurred to them that there might be more fire and on entering the room it was found to have gained considerable headway, but was extinguished without much loss. It was very fortunate, considering everything, that more damage was not done both to the boy and to the hotel.

## Sir Oliver's Deduction.

"If you once grant that there is a race anywhere else higher in intelligence than we are, you have granted everything. The worm in his world is as oblivious of man as man is of superior intelligences. If the dome of St. Paul's were the sun the earth relatively would be a football in a position represented by this platform. The planet Jupiter would be at Brighton, and the nearest fixed star would be twice as far away as the moon. The light of one of those fixed stars, that at the tail of the Great Bear, is equal to 2,000 of our suns. That star is one out of 500,000,000, and we are the people that inhabit one of the little dark lumps that circulate round one of those stars; and we creep upon the surface of this little dark lump, called the earth, and deny that there is anything in the universe higher than man. We should realize that the universe is not an end but a beginning; that the present is only a transition between what is past and what is to come."—From Sir Oliver Lodge's address on "The reality of the unseen."

## Notice To Stockholders.

Lily Dale, New York, August 21, 1905.

A Special Meeting of the Stockholders of the City of Light Assembly (formerly the Cassadaga Lake Free Association) will be held on the 18th day of September, 1905, at ten o'clock in the forenoon of that day, at Library Hall, on the grounds of said Corporation, at Lily Dale, Chautauqua County, New York, for the purpose of voting upon a proposition to increase its Capital Stock from Twenty Thousand Dollars (\$20,000) consisting of 2,000 shares of the par value of \$10.00 each, to Forty Thousand Dollars (\$40,000.) to consist of 4,000 shares of the par value of \$10.00 each, and for the transaction of such other business as may properly come before such meeting.

A. L. PETTENGILL, as President.  
E. EVSTAPHIEVE, as Secretary.

## Trust and Love.

Emerson says: "There is a statement of religion possible which would make all scepticism absurd," and the Rev. Benjamin Fay Mills, of Los Angeles, Cal., U. S. A., thinks he has found such a statement in the two words Trust and Love. He believes that—

"The inspiration for all sane living may be summed up in absolute trust as the attitude of the mind and perfect love as the practice of life. Underlying this statement is the conviction that in the universe and beyond it there is but One; and that One is everywhere; and that, as the great Reality, which men have called God, as manifested in Nature, in experience, in the highest intuitions of one's soul, it may be absolutely trusted and that in human relationships it may be loved and served. The practice of this principle is not only the way of salvation—it is salvation; that is, it produces knowledge, wisdom, character, peace, and power. The worship of God is a privilege of the individual, according to his personal development, but in the practical affairs of life it is necessary that we should do our work in the spirit of fellowship."

## Labor Day Excursion.

To Niagara Falls and Toronto over the D. A. V. & P. R. R., September 4. Special train will leave Lily Dale at 8:17 A. M. Rate to Niagara Falls \$1.50 round trip; Toronto \$1.50 higher. Full particulars from agents or see handbills. 31-2t

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Mrs. Edith McCrossman, 202 East First Ave., Columbus, O.

Mrs. Elizabeth J. Demorest, 300 Anderson St., Allegheny, Pa.  
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# METAPHYSICAL.

Conducted by EVIE P. BACH.

## NATURE'S COMFORTER.

Lonely and sad I'm without thee  
My heart, oh, is weary and sore.  
There's a void in my soul, oh, so  
darksome,  
For I sense thy sweet spirit no  
more.

Oh, think of me once again, dar-  
ling,  
As of yore when the sky seemed so  
bright.

Where art thou that I cannot sense  
thee?  
My soul seems enveloped in night.

Come, speak to me darling and  
whisper  
Sweet words that brought joy to my  
heart.

No echo responds to my prayer—  
No comfort hast thou to impart.

But, oh, there's yet that left to  
whom all  
May plead—whether below or  
above—

That fills up all voids, e'en to my  
own,  
'Tis Nature's sweet spirit of love.

ARTHUR MILTON.

## THE FITTEST FOR SURVIVAL.

The person who is strictly honest  
and conscientious and who follows  
the golden rule, seems to be at a  
disadvantage as regards getting rich  
or even making a good living for  
himself and those depending upon  
him in the world as organized to-  
day.

If all were like himself in these  
particulars, he would, of course,  
succeed; but unfortunately for those  
who try to follow the golden rule  
and the policy of nonresistance  
taught by Jesus of Nazareth they  
are in the minority, and hence are  
an easy mark for the designing and  
unscrupulous.

We feel, of course, that it is right  
to do right, and to be unselfish, hu-  
mane and non-resistant, and some-  
times we wonder perhaps if we were  
thus constituted in order that we  
might be the easier prey of those  
more rapacious ones who appear to  
have in them more of the desires  
and qualities conducive to animal  
survival.

Looking into the animal kingdom  
we see the strong ferocious speci-  
mens subsisting upon the more use-  
ful, but timid, defenseless and non-  
resistant ones.

We wonder if it was a design of  
Nature that deer, goats, sheep, cat-  
tle, rabbits and other harmless crea-  
tures were intended to be food for  
lions, tigers and wolves, and so  
were made timid and defenseless  
that they might the more easily be  
caught and devoured by these  
beasts of prey.

When we view ourselves as hu-  
man representatives of these timid  
animals, and the strong and great  
as representatives of the beasts of  
prey, it is easy to conclude that we  
are being duped by Nature.

Then we begin to lose faith in the  
wisdom of our beliefs and our  
course in life. Why, we ask our-  
selves, should we not try to survive  
and advance our own interests by  
taking advantage of others as they  
are trying to do with us? They ap-  
pear to prosper and are supposed to  
enjoy life, while we struggle to live.

We feel that we are equal or, per-  
haps, even better and of more real  
use in the world than they who  
take advantage of us, but because  
of our peaceable dispositions we  
keep ourselves down in the world.  
They survive—we perish. Inferen-  
tially they are the fittest to survive.  
What are we to conclude are the  
qualities and characteristics of fit-  
ness?

Apparently these are physical  
strength, vigor and perfection, men-  
tal abilities of a kind, selfishness, un-  
scrupulousness, inhumanity and  
heart callousness.

But these men surround them-  
selves with the conditions and es-  
sentials for survival; that is, by  
these abilities and dispositions they  
make and hold on to great wealth,  
which gives them power, influence  
and the chief requisites for surviv-  
al.

But we cannot believe that these

so-called fit, these apparently Na-  
ture's favorites, are the best and  
greatest of earth's inhabitants.

We must yet believe that the use-  
ful, timid sheep is more worthy to  
survive eternally than the ferocious  
lion.

The heaven-born God-like man  
must be nearer the ideal toward  
which humanity is tending than are  
those whose energies are chiefly di-  
rected toward personal aggrandize-  
ment and self-preservation.

The higher spiritual qualities are  
what actually survive when we view  
the end of the chapter of personal  
life. Good must and will prevail.

JOHN CALVIN WATKINS.

## LET THERE BE LIGHT!

These words so frequently quot-  
ed, might well seem hackneyed,  
were it not for their ever perennial  
charm, and inexhaustiveness of  
meaning.

According to Genesis, it was the  
first command, the creator of the  
universe addressed to the conflicting  
and developing forces, groping in  
the dark.

This first command calls for the  
most important factor in the crea-  
tion or unfolding of worlds, and is  
therefore highly significant.

Whatever we may think about  
the inspirational value of the Bible  
in general, however much of it may  
be doomed to oblivion—those four  
words bear clearly the stamp of di-  
vine inspiration.

It is useless, to dwell on the ben-  
eficial influence of light, thruout  
physical nature; nobody dreams of  
denying the fact, altho its full ap-  
preciation can only be a question of  
times to come, when natural science  
will be able to determine more pre-  
cisely the various functions of light.

The office of light within the  
kingdom of nature is an evident  
forecast of the realms of mental and  
spiritual light, representing its  
evolutional climax—when the man-  
date "Let there be light!" first came  
to our crude ancestors, it evolved  
only a tiny spark here and there,  
within the savage breast—but these  
sparks, far from being lost, develop-  
ed in the course of centuries into  
mighty torches, illuminating the  
pathways of untold millions.

Yet they did not always see clear  
ahead, often they did not even want  
to see; and the torches themselves  
did not always give out a pure, un-  
adulterated light.

So error crept into the human  
mind, and there came centuries of  
twilight, until again, stronger and  
louder, resounded the august com-  
mand "Let there be light!"

And now the flames are spread-  
ing more and more, and the number  
of torchbearers is on the increase, and  
soon there will be no more excuse  
for walking in the dark; thus the  
millennium is approaching.

Crime will vanish and brotherly  
love will begin to reign supreme;  
for when mighty searchlights reveal  
the intense ugliness of vice and ill-  
directed passion, then men will  
shrink from their own pictures they  
cannot help beholding, and will feel  
compelled to clean and improve their  
hideous moral shapes.

Thus earth will become worthy of  
being the first station of our journey  
thru blissful eternity, while the light  
of the universe will develop into full  
blast, guiding and beautifying our  
upward march towards that eternal  
fountain of light, that all pervading  
creative principle, whose first and  
last command is embodied in those  
inspired words of Genesis: "Let  
there be Light!"

H. SCHIFFARTH-STAUB.

Brevan, N. C.

## TELEPATHY.

Dr. S. Weir Mitchell's avowal of  
his belief in "mind reading" is of  
much more consequence to the  
world than all of the great Osler's  
lububrations on the decline of men-  
tal powers after the age of forty.  
If it is true, as this eminent neuro-  
logist and clear-seeing author says  
it is, that a knowledge of facts and  
occurrences may be gained with-  
out vision, touch or hearing, it is  
plain that physical science as it is  
now authoritatively needs revision.  
—Tribune, La Salle, Ill.

A Measure For Chefs.  
Twelve-year-old Dorothy is already  
a cook of no mean proficiency. Satur-  
day morning frequently finds her in  
the kitchen, being initiated into the  
making of some simple dish.

"Oh, put in a moderately generous  
pinch of salt," her mother will reply  
to her anxious inquiry, or her grand-  
mother will give a professional glance  
at the stewpan and say, "Well, if I  
were making it I think I'd probably  
put in quite a little more butter."

Such remarks, coming easily from  
the tongues of artists who have only  
to look at a bit of cookery in process  
of making to know exactly what it  
needs, are exasperating to a youthful  
cook, especially one who inherits from  
"the other side" a predilection for  
scientific accuracy of statement.

Recently Dorothy, returning from a  
visit, excited over the interest of those  
passed masters, her mother and grand-  
mother, by making a wonderful new  
salad dressing. The two ladies short-  
ly afterward tried to make the dress-  
ing, under Dorothy's instruction.

"How much sugar did you say,  
Dorothy?" asked one of her pupils,  
bending with flushed face over the  
stove at a critical moment.

"Well," said Dorothy, with unnat-  
ural deliberateness, "if I were making  
that dressing, I shouldn't be surprised  
if most likely I'd put in a moderately  
generous heaping tip end of a medium  
sized tablespoonful."

## "Elephants a Pillin' Teak."

It is in the work of piling logs that  
the extraordinary intelligence of the  
elephant is best shown. In the saw-  
mills elephants are used in every de-  
partment. One will drag a log out  
of the water to the saw bench and  
with his tusks place it on the table,  
while at the other end his mate is  
waiting, and when the buzzing circular  
saw has converted the round tree  
into a four sided log he lifts it off the  
bench, places it on the ground and  
drags it out to the storage yard, where  
he puts it carefully into position, plac-  
ing one log exactly on the top of the  
other with wonderful precision. Ele-  
phants can pile logs to the height of  
their foreheads. When the squared  
logs are wanted for shipment the ele-  
phant picks out the required number  
and drags them down to the waterside,  
and, when necessary, enters the river  
and holds the logs in position while  
they are being bound together by the  
raftsmen. After that he leaves the  
log to man's devices.—London Mail.

## Lightning and Cities.

"Lightning never kills people in cit-  
ies," said an insurance agent. "My  
company's statistics show that in cities  
there is practically no danger of death  
from lightning stroke."

"Look back and ask yourself if you  
ever heard of any one being killed by  
lightning on Broadway or in front of  
the Auditorium or on Beacon street or  
on Chestnut street or on Nicolet ave-  
nue. No. It is in the country or in lit-  
tle villages that the all dreaded thun-  
derstorm does its deadly work."

"Why are cities in this way immune?  
Some say it is because they have no  
trees to attract the lightning. Some say  
it is because the cloud of factory smoke  
above their roofs is a protection."—  
Minneapolis Journal.

The spirit world is often referred  
to as "the beyond," and many  
wrongly interpret this to mean at a  
distance. But it does not mean this  
at all—it is simply "beyond" the  
ken of the physical man. If  
you open the eyes of your spirit  
you will realize that it is with you  
here and now.—W. A. T.

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tunity of enjoying for a very modest  
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interesting romances ever written  
and as it deals in a practical manner  
with many abstruse points in oc-  
cultism, it becomes more than a  
story to the student of such.

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No. 1	No. 3	IN EFFECT MAY 14, 1905.	No. 2	No. 4
a. m. p. m.	a. m. p. m.		a. m. p. m.	a. m. p. m.
7:05 4:45 Lv.	Dunkirk	Ar.	9:25 6:00	
7:15 4:55	Fredonia	Ar.	9:37 6:08	
7:19 4:59	Laona	Ar.	9:43 6:14	
7:39 5:18	Lily Dale	Ar.	9:56 6:27	
7:48 5:27	Cassadaga	Ar.	10:03 6:34	
7:51 5:34	Moons	Ar.	10:15 6:46	
8:00 5:42	Sinclairville	Ar.	10:23 6:54	
8:08 5:50	Gerry	Ar.	10:39 7:10	
8:19 6:01 Lv.	Falconer	Lv.	10:49 7:20	
8:45 6:30 Ar.	Jamesstown	Lv.	10:56 7:27	
7:45 5:30 Lv.	Jamesstown	Ar.	11:03 7:34	
8:25 6:06 Lv.	Falconer Junct.	Lv.	11:12 7:43	
9:18 6:57	Warren	Lv.	11:20 7:51	
10:40 8:20 Ar.	Titusville	Lv.	11:30 8:00	
a. m. p. m.			a. m. p. m.	

## SUNDAY TRAINS.

Leave Titusville 7 a. m., Falconer, 9:21; Lily Dale,  
10:00; arrive Dunkirk, 10:30.  
Leave Dunkirk 4 45 p. m., Lily Dale, 5:18, Falconer,  
6:01 p. m.; arrive Titusville 8:20 p. m.

## SPECIAL SUNDAY TRAINS.

July 2 to September 10, Dunkirk, 9:15 a. m., Lily  
Dale, 9:50, arriving at Falconer 10:32 a. m. Return-  
ing, Leave Falconer, 5:40 p. m., Lily Dale, 6:18, arriv-  
ing at Dunkirk 6:55 p. m.  
July 16 to September 8, Dunkirk 1:00 p. m., Lily  
Dale, 1:34, arriving at Falconer 2:45 p. m.  
Falconer, 11:00 a. m., Lily Dale 11:35, arriving at  
Dunkirk 12:01 p. m.

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761 Golden Gate Ave., S. F., Jan. 19, 1905.  
My Dear Mrs. Dr. Dobson-Barker:  
I am very happy to write you this month that I am  
feeling very good. The last month's treatment did  
wonders for me, causing the pain in my side  
disappear and my appetite to increase, which caused  
me to gain flesh most rapidly, and I look fine. I have  
never felt better. I am so thankful to you and band,  
and only wish the suffering women all over the land  
could receive these rich blessings which you can give.  
Yours Most Sincerely, Addie Johnson.

## WOULD HAVE BEEN DEAD.

Portland, Iowa Co., Michigan, Aug. 14, 1902  
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WOULD HAVE BEEN DEAD if it hadn't been for Mrs. Dr.  
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world? Do you wish to know who  
are blocking the way of this pos-  
sibility and for what purpose? Do  
you wish to know under whose cen-  
sorship all mediums are, which ser-  
vice so limits their possibilities?  
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## PSYCHICAL.

## PSYCHIC HASH.

BY CHARLES DAWBARN.

Most fortunately for the world the actual demonstrations of human immortality by verified spirit return are sufficiently numerous to justify a reasonable certainty that death is a friend rather than a foe. But I have repeatedly felt it my duty to point out the limitations to intercourse between spirits and mortals, since only those who are unusually sensitive, on both sides, can possibly meet, or even know of each other's presence. Even then both of these sensitives are abnormal to their present life, and therefore can only meet in what I have called "fog-land," because their communications to each other must necessarily be befogged and imperfect.

In this article I want to examine, and analyze briefly, so far as I may, this outer manhood, whose faculties have been so woefully misunderstood by the votaries of spirit return, as well as by theologians the world over.

Some of my readers will remember that we once examined together what we called "aural manhood." That, of course, was practically the same as our present "outer manhood," but we will now try to study the mystery from a different standpoint.

That everything sensed by the mortal outstretches his sense limit hardly needs demonstration in this twentieth century. The magnet has its two poles. If broken into fragments the tiniest speck has the same manifestation of this eternal truth. Man can find no explanation of this fact. He simply accepts it as an attribute of the eternal ether from which everything, including himself, springs into manifestation. But he knows that every magnet has its field outside its form, in which field its activity continues.

Man further knows that the atmosphere around him is composed of magnetic units, for he has only to change its rate of vibration by his dynamo when he can at once determine whether it shall serve him as heat or light, or merely as power. So we have in the ether, among its other qualities, infinite magnetism, capable of every manifestation desired, if only its energy be called into sufficient play. That being universal law it applies to every form, including that of man.

Man, like everything else, is just a condensation, a sort of essence, of the grand total of intelligence, energy and substance which, unmanifested, we call 'ether.' In other words, there is the central core composed of flesh and bone, and shaped into the form we call man. This form has a system of nerves by which it senses all other forms that are vibrating at about the same rate as itself. But, like everything else in nature, the form we see has an outward extension we don't see. Man, as much as a fragment of lodestone, an outer form which is only dimly recognized by its faculties of clairvoyance, psychometry, etc.

The whole of a man, woman or child is thus very different from the form which wears clothes, and poses as a mortal in earth life. But the really important part of the man is invisible. It exists before the mortal form, and being intelligent it must largely influence so much of itself as creeps into the lower life. Like everything else manhood, evolved, is a condensation from the ether, and of course the earlier the condensation the less solid the form. But, so far as we can determine it seems as if the law of its nature is compelling its every unit to seek personality. As a human being it has become individualized. Its appearances, or in other words, its personalities, will be a mere result of vibration. The student must carefully note that if the vibration changes there will be a different person, and the mortal form seems the lowest possible manifestation of such vibration. We must further note that only a small part of the whole manhood can condense into normal earth life. But it seems as if there were an intense longing for this lowest personation as an inherent quality of every unit. It is apparently only waiting an opportunity to enter these lower vibrations and become a mortal human being.

The many recently proved cases

of multiple personality seem to be portions of the outer manhood welcoming an opportunity to personify in earth life. Such cases as Miss Beauchamp, Mollie Fancher, Rev. Hanna, and the many others now on record, are easily explained if we keep this in mind. A certain portion of the whole man may get into mortal form as a baby, and grow up through passing years from infancy to manhood. But if by accident or disease that portion loses its hold on that form, if it cease to dominate that mortal brain, there will be eager and instant attempt by some other portion of the unseen man to occupy that form, and become a person in earth life. And thus not merely one but a number of such persons may use the same body. Each will be a distinct person, but all of them, be they many or few, will be merely differing manifestations of the one individuality which originally condensed from the ether.

These personalities feel themselves distinct from one another. They are really distinct from one another as persons for each has his loves, hates, and passions because vibrating differently. But each and all are born of the one individuality. This truth is splendidly illustrated in the case of Mollie Fancher where in a convulsion—that is to say a tremendous vibratory change—at almost regular intervals allows another personality to appear and manifest. Just so long and so often as the particular vibration is repeated the same personality will appear and reappear, with a life as rigid an effect of causes as that of the original Mollie Fancher.

The same law is exemplified by Miss Beauchamp, and even with still more striking effect by the Rev. Hanna of Connecticut. In his case his personality was broken up by accident and great bodily injury. After many interesting experiences there were left at last just two of these distinct personalities which were induced to blend with the result that the original Rev. Hanna is restored to his memories and his place among his fellow mortals.

But we must ever keep in mind that each appearance is compelled to its particular personation by certain changes of vibration which may be induced by disease, accident, or some other cause. And this means a clear demonstration to the thinker that he himself is only very partially in earth life. And yet further, that there is a great deal of him ready at a moment's notice to burst into mortal experiences, provided that the portion now at work happens from any cause to lose its hold of the mortal form. And whether there shall be just one such personality or many is a mere matter of detail that leaves the individuality unchanged.

These facts mean, yet further, that, since man is by his thought perpetually changing his vibrations, he is thus coming into contact with other portions of his own individuality. There are lives concentrated on one idea, such as the accumulation of wealth or the gratification of appetite, which fail to express much of their individuality. They do not come into active relation with any part of themselves save the 'one' born into the earth child, and of course influenced by the laws of heredity and environment.

If this great truth be once realized we can now see how greatly it will enlarge and broaden the conception of mortality and immortality now held and taught by Spiritualist and theologian. "Spirit-return," as we have now seen, has been not merely a conglomeration and mixture of seen and unseen manhood into "psychic hash," but that "hash" has itself many more ingredients than we are likely to comprehend in earth life. The mysteries of manhood become more profound as we pursue our studies, for they are proofs of our relation to infinity.

All our present conceptions of manhood are based on the idea that "man's a man for a' that," but in reality the remedy for most of the imperfections of manhood will only be discovered when we have learned how to give the outer man greater play in our daily life. When we learn to realize that even the most fascinating personality, and still more the most repulsive, is but a mere fragment of the true individual, we are beginning to chase truth out into the invisible. Radium and wireless telegraphy are telling us that every form is practically unlimited, and this applies to man himself. His influence by thought

upon his brother man a thousand miles away, not only proves this truth, but also proves that his outer self is in touch with other selves almost regardless of distance. In other words, individuality is a tremendous truth, of which personality is but a shadow.

But let us keep each truth to itself—not mix them into "psychic hash" and call it "spirit-return" of some visitor from the unseen, when in reality it is, in most cases, an emanation from the person in earth life. We will all presently find ourselves in possession of a far greater manhood than we have realized in earth life, because after the death change we shall have dropped for ever our mortal personality by merging it into our grand individuality, which alone constitutes our true manhood.

San Leandro, Cal.

## Why He Wanted a Tenner.

Application was made at half a dozen stores before the man could get one ten dollar bill for his roll of ones.

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"Because it would make a bad impression," was the reply. "I am broke, but I don't want him to know it. Whenever you get in that fix pay your debts in the largest bills that you can get hold of. It enhances your value in the estimation of tradesmen and paves the way for further credit. A fellow will think a heap more of you if you pay with one five dollar bill than with five ones. A handful of chicken feed indicates that you have had to hustle around pretty lively to get the money and that there isn't much left where that came from. A man who really has money can afford to pay in pennies if he feels like it, but he who has little can keep up his credit only by using large bills."—New York Press.

## Handel's Appetite.

Handel was blessed with a wonderful appetite, and many are the amusing accounts, true or otherwise, as to the means taken by its owner for its indulgence. His gastronomic propensities were frequently the object of satires, and in one caricature the composer is represented as sitting on a beer barrel. A ham and a pair of fowls are attached to the pipes of an organ, a turbot lies upon a pile of books, and the floor of the apartment is strewn with oyster shells. It is more likely that his adversaries invented and propagated many of the wild stories concerning his eating and drinking powers than that they had any foundation in literal fact. No one would probably order a dinner for three persons for instance, and because it was being kept back for the company to arrive blunt out to the astonished waiter: "I am de gompany. Bring up de tinner bretissimo."

## Sniping in Warfare.

The method of sniping in warfare is as follows: Three men set out, two in one direction and one in another. The single man, when he believes he is in the neighborhood of the enemy, lets off his rifle, no matter in what direction, and thus draws the fire of the sentry. Immediately the two other stalkers fire into the space lit up by the discharge. When this goes on, all round the camp the result is constant alarm at night time. Soldiers are warned not to reply to a sniper, but the temptation is well nigh irresistible. Their exertions, however, meet with little success, for snipers generally stalk the sentries from behind stones. —London Globe.

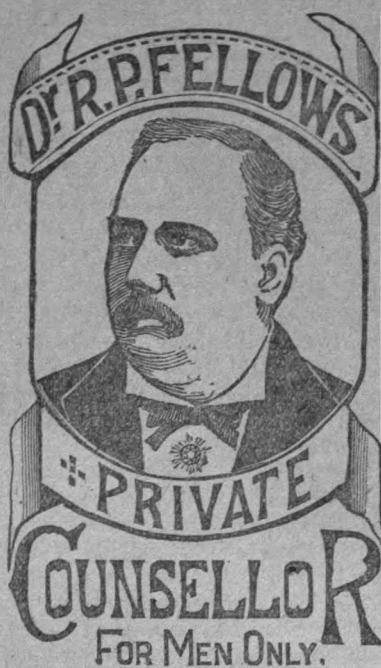
## Lola Montez.

At one time there was much commercial and social intercourse between Ireland and Spain. Galway and Waterford were the chief Irish ports engaged in this trade. To this day the Spanish type of beauty is discernible among the Galway girls. Probably the most famous result of the blending of Spanish and Irish blood was the actress and dancer Lola Montez. Her true name was Marie Dolores Eliza Rosanna Gilbert. She captivated European monarchs as well as popular audiences and was for a year or so practically the ruler of Bavaria until a revolution compelled her to flee.

## Spelled With a "V."

Frank Millet's baby was christened in London when Hutton and Lawrence Barrett were present. The child was to be named Lawrence, and Barrett spelled it out "Lawrence," as his name was spelled. Hutton immediately corrected him with "Laurence," as his own name is spelled. And they shouted this at each other, to the amazement of the parish clerk, till Mr. Millet stopped them, with the remark that the father ought to have something to say and, turning to the clerk, said, "Spell him with a 'v.'" And Lawrence Millet he was made by law.—Christian Register.

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## The Sunflower Jewelry.

## READING OF THE EMBLEM.

The center of the design represents a human face, the highest type of intelligence; the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and join the light of the golden leaves beyond. Each leaf symbolizes one of the principles of nature on which progression is based. This design is set in the center of a pure white field, symbolizing purity, while its position in the center of the square is a symbol of justice. The whole is enclosed by the solid band representing the unity of humanity, while the ornamentation of the band symbolizes the kindnesses extended to others.

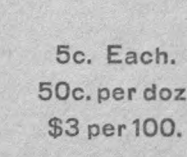
As the Sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sunlight of Truth and Progression.



BADGE PIN, \$1.50



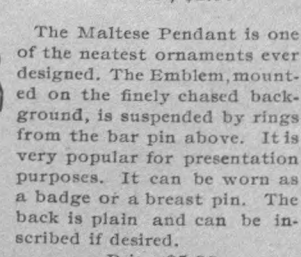
LAPEL BUTTON, \$1.50



CELLULOID PIN,



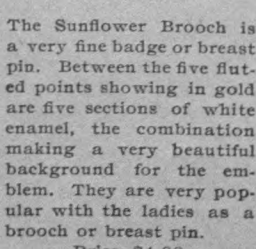
MALTESE PENDANT.



MALTESE WATCH CHARM.



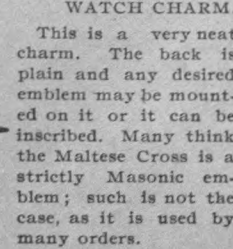
MALTESE WATCH CHARM.



SUNFLOWER BROOCH.



SUNFLOWER BROOCH.



SUNFLOWER BROOCH.

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## MISCELLANEOUS.

## Central N. Y. Camp.

The Central New York Spiritual Association closed its tenth annual camp meeting at Freeville, N. Y., Sunday, August 20.

The Association has been served by most efficient workers, Mrs. Carrie E. S. Twing with her genial personality and her ever helpful sermons, gave the opening address Sunday, July 23, and remained the first week.

Friday July 28, Mrs. Twing spoke in the interest of the State Association, that day being set aside as State day.

An "Ichabod" seance for the camp was much appreciated, Dr. W. O. Knowles of Grand Rapids, Mich., was message bearer and also remained the following Sunday, July 30, to the satisfaction of many seeking consolation and proof of the immortality of loved ones.

Rev. J. S. Scarlett of Cambridgeport, Mass., served the society Sunday a. m. July 30, remaining two weeks.

Rev. Scarlett, while he served the society gave many scholarly addresses, and is a tireless worker for the cause. Friday, August 11, he spoke for the National Association. Rev. Laura G. Fixen gave an earnest address Sunday, p. m. July 30, and during the week gave other addresses which held the closest attention of her audiences.

Mrs. Mary M. Jennings of Moraira, who is fast coming to the front as an earnest worker, served the society.

Mrs. R. W. Barton of Elmira, was among the corps of workers August 6 to August 14, and not only lectured, but is a pleasing message bearer. She gave two benefit seances for the camp.

D. A. Herrick served the society the two last Sundays and the intervening week. Mr. Herrick is a host within himself, an eloquent lecturer a message bearer and a trumpet medium.

The demands for trumpet seances were greater than could be met, and neighboring towns also desired his services. Mr. Herrick held seances at Dryden and Moraira, and other adjoining towns were disappointed because there were not more days in a week.

Mrs. Clara L. Stewart spoke Thursday, August 17, for the Morris Pratt Institute, and as secretary of the school and representative of its interests she is a most faithful and competent worker.

Mrs. Alfata H. Niver, who with her husband was present thruout, a teacher in the department of Oratory for several years past, assisted Mrs. Stewart, and the friends from east to west know that the mantle of her orator father, Moses Hull, has also enfolded the daughter.

Saturday evening Mrs. Niver gave a concert for the benefit of the Morris Pratt Institute. She was assisted by her worthy husband in guitar solos, soprano solos by Miss Mabel Stone of Freeville, reading by Miss Victoria C. Moore, and a most effective rendition of a Puritan ballad "Peter Gray" by a quartette consisting of Mr. and Mrs. Niver, Mr. A. C. Stone and Mrs. S. Comstock Ellis. Mrs. Niver's readings elicited many encores.

Mrs. Mary E. Clark of Syracuse, assisted thruout as lecturer, message bearer and an "all around" worker, but Mrs. Clark's most efficient work is as message bearer. In this phase of work she may excel.

Mrs. Sarah A. Walters, an earnest worker for the cause, was present thruout.

Her sister, Mrs. Van Kanzler made a brief visit to the camp. Mrs. Hattie Mead of Oneida, presided as organist.

Miss Grace Green of Dryden, who has a pleasing contralto voice, assisted, accompanied by Miss Alice M. Myers, of Harford Mills.

Mrs. C. E. Green, of Dryden, added much to the enjoyment of those present with his very superior Victor talking machine.

On the closing Sunday Miss Marguerite Zellers, of Moraira, a child soprano with a voice of wonderful range and volume, delighted her hearers.

The annual election of officers was held Saturday, August 19, and the officers for the ensuing year are:

W. W. Kelsey, Cortland, president; R. L. Weaver, Dryden, 1st Vice president; C. E. Green, Dryden, 2nd Vice president; Miss Vic-

toria C. Moore, Dryden, Secretary. P. B. Fuller, Rochester, treasurer. VICTORIA C. MOORE, Sec.

## Concerning Obsession.

A writer asks the editor of the Progressive Thinker: Why is there such a radical difference among the highly intellectual leaders of Spiritualism on the question of "Obsession?"

Mr. Hudson Tuttle replies:—Really this disagreement is more apparent than real. No one will deny that our spirit friends, good and faithful, can influence those who are sensitive. It is called "control," altho incorrectly.

Such good influences are sought after and held priceless; yet if ignorant or vicious spirits control in the same manner, it is called "obsession."

The idea seems to be that such "evil spirits" have greater power to take possession of sensitives, and absolutely control them. Even it is taught that this possession comes to the absolute dispossession of the spirit and substitution of another.

On all subjects, except the absolutely demonstrated propositions of mathematics, there is difference of opinion among observers. Almost all the great questions of science have divided the thinkers who investigated them.

The scientific world is now about equally divided on the theory of atoms, whether these exist or not. Evolution was disputed with passionate vehemence.

In religion there is scarcely a single statement that has not as strenuous antagonists as supporters.

Is there a God? Is he personal? Is he three or one? Is Jesus Christ God, or his son, or was he a man? Did he exist at all? Will the body be resurrected? Is the communion bread and wine formed into the real body and blood of Christ? Is belief all that is necessary for salvation?

An endless series of such questions, over many of which armies have fought to the death, and to enforce which the rack has torn quivering limbs, fire has scorched, and dungeons been crowded.

Why is this? Because men see from different points of view; because they think differently. They start from erroneous data, and what is evidence to one is not to another.

That spirits can influence these sensitives, is the first proposition in spiritual science, and carries with it as a corollary, that all grades of intelligences, if they understand the law, and can find subjects, can thus impress their thoughts. Thus "obsession," the impressibility to "evil spirits," is possible.

But the reference of all nervous attacks, hysteria, and unsuppressed outbreaks of passion; the abandonment of self-control under the excuse of an "evil control," the wild escapades of insanity, to "obsession," is quite different.

It is an easy matter to gather up cartloads of such rubbish, and without the least attempts at critical analysis mingle the ravings of lunatics, the drivings of idiots the cunning pretense of vice, the indulgence of crime, the betrayal of the confidence of friends, the satiating of bestiality—and dump the reeking mass into the fair garden of Spiritualism, labelled "Obsession."

It strikes me that the brunt of the contention is here, and hence the conflict of opinion is not over principles, but methods, and policy.

## Oliver Lodge on Immortality.

Sir Oliver Lodge, one of the leading physicists in England, says:

"If anyone cares to hear what sort of conviction has been born in upon my mind, as a scientific man, by twenty years' familiarity with these questions which concern us, I am willing to reply as frankly as I can. I am, for all personal purposes, convinced of the persistence of human existence beyond bodily death, and tho I am unable to justify that belief in full and complete manner, yet it is a belief which has been produced by scientific evidence that is based upon facts and experience."

Professor Muirhead, lecturer on Mental and Moral Science, Holloway College, England, says:

"As a part of a wider philosophy, the results of psychical research seem to me to be of the greatest theoretic interest, and may even turn out to be of the greatest practical importance."—Reason.

## Capital Punishment.

To see with what vim a modern prosecuting attorney endeavors to impress a jury to bring in a verdict of guilt against a murderer (even if but on circumstantial evidence) is to see a man exhibiting the cruelty of a savage, and frequently of baser intent than the murderer from the fact that he is gloating in the anticipation of sending a man to his death in glorification of his own genius or talent as a lawyer. Is such not revolting to that higher sense of justice which invites reason or mercy as a guide? Even if guilty, does one murder justify another? Does it become strong men to deliberately kill a weak one in revenge for a like crime? Do we punish a thief or an incendiary by another robbery or another fire? Furthermore, death simply sets the murderer free to commit another like deed through a sensitive in revenge for having been executed. The majority of such characters prefer death to a life of labor and discipline, and when life becomes a burden to them commit crime almost unconsciously and without a thought for the results. Capital punishment is but a relic of barbarism, and those who still crave for justice by the rope will find themselves in the same sphere with their victims upon entering the spirit world at the end of this life.—Ex.

## A Mystery Solved.

The mystery of the "ice-cave," which has puzzled physicists for years, appears to have been greatly cleared up by recent experiment. In these caves, which are found in some of our Western States and in many other parts of the world, ice not only remains during the summer but even continues to form when the temperature of the outside air is above the freezing point—a fact which shows that mere "cold storage," as in an ice-house, will not explain the phenomena. Says the Scientific American (June 17):

"Years ago B. Schwalbe suggested, reporting his hypothesis by still older (1865) experiments of Jungk, that the refrigeration in this case is due to percolation of water through porous strata. The physical justification of this assumption, however, has since been apparently destroyed by experiments, in which the percolation of water through silica and other powders was found to be attended by a rise of temperature, in some cases of considerable amount."

G. Schwalbe has now made a series of experiments with pure silica and different kinds of sand, and using water of various initial temperatures, and has found that water warmer than 4° C. (the temperature of maximum density) is heated, water cooler than 4° C. is cooled, and water at 4° C. is unchanged in temperature by its passage through the porous stratum.

These results are in accordance with deductions from the mechanical theory of heat, and are due to the fluid pressure caused by the attraction exerted by a solid body upon the film of liquid which adheres to it. As water expands with rise of temperature above 4° C., and also with fall of temperature below 4° C., compression necessarily causes heating in the first case and cooling in the second."

## New York State Massmeeting at Potsdam, N. Y.

A three days meeting will be held at the opera house in Potsdam, N. Y., on the 15th, 16th and 17th of September.

The program will include lectures, spirit messages and music. H. W. Richardson, State President, Mrs. Carrie E. S. Twing, Vice-President, Tillie O. Reynolds, Vice President and State Missionary will be assisted by Rev B F Austin, Mrs Effie Chapman, Mrs Paine and others as speakers and mediums, and the Spiritualists of northern New York are invited to be present.

Little children, you should seek Rather to be good than wise, For the thoughts you do not speak Shine out in your cheeks and eyes.

—Alice Cary.

Love is the potent power, strengthening

All with its life-giving breath; For life is alike in flower or child, Never knowing the thing called death.

—Edward F. Cobb.

## VEGETABLE POISONS.

## THEIR USES AND THE PLANTS FROM WHICH THEY ARE OBTAINED.

Theories as to Why Poisons Are Secreted in Plants—Fishing With Poisons in India—Poisons and Hospitality in the Orient.

It is not so very many years ago when the majority of the afflicted of mankind turned instinctively to the woods and fields for herbs and simples to cure them of their ills. It did not require much research to discover that side by side with plants most beneficial grew many deadly to man and his lesser brothers, the animals. It is a question which character of plants a primitive people availed themselves most of, for poisons were long considered convenient and safe means for disposing of an enemy, and their use has not yet been abandoned by more or less savage tribes.

Today the vegetable kingdom is still largely depended upon for poisons and palliatives, medicines and pain killers, real or imaginary, but the fact is generally lost sight of in the bewildering array of extracts and tinctures, chemicals and narcotics displayed on the apothecaries' shelves in lieu of the bundles of herbs which used to hang from the ceiling or rafters of the earlier shops.

A professor of the College of Pharmacy recently reminded a number of botanists and their friends in a lecture at the New York Botanical garden of the vegetable poisons and their strange uses. Although he talked for an hour, he had to regret that the time was too brief to more than touch upon the subject. He began by pointing out that some plants popularly regarded as poisons are not so, but act mechanically. Such are some of the western grasses, which kill sheep by their long, sharp, stout barbed awns, which pierce the digestive organs and cause fatal inflammation.

In order to be poisonous, the effects in or upon the body must be chemical or molecular. Hence, it is not the plant body which is poisonous, but some chemical constituent within the cells. Often these substances can be seen with the microscope, in crystalline form, in the dried plant tissues. This is true of strychnine in nuxvomica seeds. In other instances the poisons cannot be seen, and are very difficult to separate and study.

Students are divided in opinion on the question, "Why are poisons present in plants?" One answers that they are not there for any purpose; that they are waste processes, and are poisonous because such substances are usually so, and that the plant deposits them in leaves, outer bark, fruits and seeds, until it can get rid of them by the falling off of these deciduous parts.

Another view is that during such time as they remain they are of use to the plant, and it is for this reason that they exist in its body in the form and with the properties they possess. The percentage of poison varies with the stage and development of the plant or with the season, and such variations usually coincide with the need of greater or less protection by the plant. The poison of the henbane, for instance, changes its location from one part of the plant to another, according to its special need of such a safeguard.

Other substances harmless to man are deadly to vegetable germs which cause the plant to decay. They are usually produced when needed, and many of them are never brought forth otherwise. The important medicinal substance, copaliba, is stored in the tree trunks as soon as decay produces a cavity. It tends to check decay, but if powerless to prevent it continues to increase in quantity. Substances used by plants for antiseptic purposes have been utilized by man for the same purpose, while substances poisonous in large amounts have been found to bring about improvement in diseased conditions in modified and reduced doses.

Catching fish with poison is so common, among the Indians at least, that the fruit of the Cocculus Indicus, the substance oftenest used, is best known as fish berry. Its poisonous constituent is picrotoxin, which acts in many ways like strychnine, but does not affect the wholesomeness of the fish for food. In tropical America many vegetable substances containing saponin and tannin are used for the same purpose. The saponin acts somewhat like strychnine, while the tannin is said to act by combining with the free oxygen in the water, compelling the fishes to come to the surface for oxygen. In all these cases the fish are merely intoxicated and caused to flounder helplessly to the surface, where they are easily caught. Humanity, as a whole, has come to look upon poison as a too cowardly and ignoble weapon for any class to employ, so convicted criminals can now eat their meals with safety and one's enemies feel equally secure at table. In India, however, poison is still an approved weapon of revenge, and the cattle of the enemy are the most common victims.

For such work a seed resembling a small pea, scarlet, with a black eye, is usually employed. Locally it is called

love pea, or jequirity. Properly it is known as abrus. The seed is very poisonous if eaten, and much more so if it gets into the blood through a wound. Its active constituent is absin, a mixture of two toxalbumens, very similar to snake venom and much more poisonous. The natives grind the seed to a fine powder, mix it to a pulp with water and mold it into sharp pencil-like points. These are mounted on the end of a stick and used to prick the animal, which usually dies within a night. Human beings have been known to have been poisoned in this way. A preparation of these seeds is also used in severe and obstinate cases of granulated eyelids, but the treatment is heroic and is resorted to only as a last means.

The seed of the castor oil plant, now quite a familiar decoration of even northern gardens, contains ricin, a poison very similar to absin. Ten of these seeds are ordinarily fatal to man. Three have been known to kill, while recovery has occurred after seventeen were eaten.

Human beings are frequently poisoned in India to the extent of rendering them intoxicated or stupid, to facilitate robbery. For this purpose stramonium or datura, here the common weed of the ash heap and waste pile, is commonly employed. In India a pestle is frequently employed in the preparation of food. One with a hollow handle is used, if the guest is to be robbed. With the hollow filled with stramonium seeds it is an easy matter to mingle some of them with the food and grind both together under the very eyes of the victim. To rob the guest while in the house would be a breach of oriental hospitality, but by the time he takes his departure he is in a condition favorable for being followed and despoiled of his property. Belladonna is sometimes used for a like purpose. It may seem a curious coincidence that in the days of a "wide open" city certain keepers of notorious resorts were known to boast that no one was ever robbed in their places, but of course they could not be expected to guarantee that guests would not be followed and robbed outside.

Jealous women in India poison their rivals with the root of the oleander, a favorite, half hardy ornament of northern gardens and conservatories. In the same land powdered aconite root is used to poison arrows. A paste made from this powder is applied to the entire head and a part of the shaft so thickly as to add considerably to its symmetry. In other cases poison is used in very small amount. The worara, used by the Orinoco Indians for tipping the tiny arrows of their blowguns, is a noted example. The action of this poison is most intense, the muscles, especially those of breathing, being promptly paralyzed. Monkeys drop dead almost the instant they are wounded with a weapon smeared with it. If an antidote is quickly applied they recover and are thus captured alive. Common salt is said to be one such antidote.—New York Post.

## Pepps and the Cook Maid.

There was a servant problem in the seventeenth century, but it was solved in a rough and ready fashion. Pepps records on April 12, 1667, that he came home, "saw my door and hatch open, left so by Luce, our cook maid, which so vexed me that I did give her a kick in our entry and offered a blow at her."

Two days afterward (Lord's day) Pepps writes this: "Took out my wife and the two Mercers and two of our maids, Barker and Jane, and over the water to the Jamaica house, where I never was before, and there the girls did run for wagers over the bowling green, and there with much pleasure spent little, and so home." Luce was not there, but the other maids were treated as members of the family.

## Small Coins.

The natives of the Malay peninsula have in use the very smallest current coin in the world. It is a sort of wafer made from the resinous juice of a tree and is worth about one ten-thousandth of a penny. The smallest metal coin in circulation at the present day is the Portuguese three reis piece, worth twelve one-hundredths of a penny. The smallest coin circulating officially in any part of the British empire is the five millesima piece of Gibraltar, worth about half a farthing.

## Saved His Own Name.

After a recent bank holiday in London one of the police courts the next morning had among its "drunk and disorderly" prisoners a man who said he was William Shakespeare. "Is that your real name," asked the judge, "or just your nom de guerre?" "Well, your honor," replied the prisoner, "it is true that I was not christened William Shakespeare, but, you see, I hated to bring dishonor and disgrace upon a respected name."

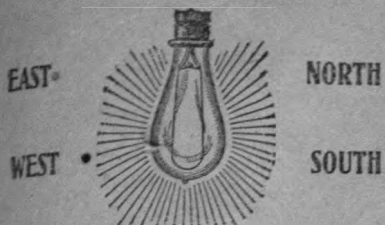
## How She Guessed.

Landlady—That new boarder is either married or a widower. Daughter—Why, mamma, he says he is a bachelor. Landlady—Don't you believe it. When he opens his pocketbook to pay his bill he always turns his back to me.

Intuition is the soul's constitution.



## LIGHT FROM EVERYWHERE



This department is conducted to enable Spiritualists and Public Writers to keep in touch with each other and with the work. Send us notices of your engagements or any other items of interest. Officers of societies, and speakers of your meetings, entertainments, and other business meetings, in fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith; "correspondent" or "subscriber" gives no clue to the author. The printed article can be signed that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of poems as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUBL. CO., LILY DALE, N. Y.

G. W. Kates and wife will be at Decatur, Mich., September 10th and 12th.

Oscar A. Edgerly speaks for the First Society at Jackson, Mich., during September.

Dr. J. C. Phillips, aged 75, passed over at Mt. Pleasant Park, Clinton Iowa, on the 23rd ult.

Wonewoc Camp Association elected W. J. Erwood as president, John Pratt as treasurer, and Clara Spooner as secretary.

Rev. H. S. Geneva Lake is open for engagements for the season of 1905-06. Early application will secure extended date. Address, Lock Box 502, Olympia, Wash.

George Leander Randall, Marion, Mass., inspirational writer and speaker, is open to a few engagements for local societies.

Rev. Thomas Grimshaw has returned from England and will resume his labors first of September at the Spiritualists' Temple, St. Louis, Mo.

Transitions—F. W. Wyman, Bennett's Corner, O.—Dr J C Phillips, Clinton, Ia—Rev Herm Snow, Cambridge, Mass.—S D Clarke, Vermont.—Goldie G Vaughn, Portland, Me.—Olive E D Graham, Lake Pleasant, Mass.—Aldridge B. Gardiner, Providence, R. I.

H. Dalton writes: Myself and wife have just returned from Lake Pleasant, Mass. I have been more than busy, had crowded seances, camp a grand success this season. I am open for engagements to lecture and followed by spirit messages. My Address is 470 Second Ave., Troy, N. Y.

The Regular Meetings of the First Church, Columbia Hall, Cox building will take up again September 10th. Lecture by Dr. James Doty, subject "What of Man at Creation?" (No city or town given, but to whom it concerns will probably know.)

The First Spiritual Church of Baltimore, Md., has engaged the following speakers and mediums for the season 1905-06: 1905: September: Dr. J. M. Peebles of Battlereck, Mich. October, November, December: Mr and Mrs. A. Scott Bledsoe of 507 Horne St., Topeka, Kansas, inspirational speakers and mediums. January, February, 1906: Mrs. Helen Stewart-Richings of Seattle, Wash., address, General Delivery, inspirational speaker and prophetic medium, March and April, Oscar A. Edgerly, (now at Jackson, Mich.) trans speaker and clairvoyant medium. May and June, Mrs. Georgia Gladys Cooley of 3148 Prairie Ave., Chicago, Ill., inspirational speaker and message bearer.—Henry Scharfetter, Secy.

W. D. Noyes writes from Minneapolis, Minn: After a pleasant sojourn at Unity Park, Wonewoc Camp, Wis., and a short rest in Nature's garden we feel better able to again take up our spiritual work of healing and messages from our loved ones. We will conduct a public service every Sunday evening at the A. O. U. W. Hall, 15 So. 7th St. We are located at 1222. Hemefin, Ave., Minneapolis, Minn.

Tillie U. Reynolds writes: The camp at Lake Pleasant closed to-night (Sunday) with a memorial service. It has been more largely attended than in years and in every respect a successful season. The Shubert Quartette leave Monday, and the transients and some campers. Many are remaining until later. The writer returns home

September 1st. I will enter upon missionary work for the state of New York. A massmeeting will be held at Potsdam September 15-16-17.

Mrs. A. Metcalf of California, writes: Enclosed find one dollar (\$1.00) to renew my subscription to THE SUNFLOWER. For four years it has been our privilege to renew by hand at beautiful Lily Dale. This year finds us many miles away in this land of sunshine and flowers. We cannot express the pleasure we have had in the weekly visits of the paper and must have it in future. In reading the report of the present camp meeting we live over the old days we have spent there. The campmeeting here at Mineral Springs, in the suburbs of "The City of the Angels" was a grand success. Later we listened to Prof. Hyslop at "Venice by the Sea" (sixteen miles west of this city.) His subject was "The dangers and benefits of psychic research," but the result was far from being satisfactory to Spiritualists. He said immortality could not be proven by science or in any other way.

Mrs. Dixon, Sec'y. Spiritual Science Society of Chicago, writes: As the workers are returning from camp full of zeal and new vibrations of love and truth, we invite you all to visit us and help in our great work, for we have the largest hall in the city located at 31st St. and Indiana Ave., and we have the largest society under the direction of Dr. Beverly, our president, who lectures every Sunday evening with free demonstrations in healing so that many are coming to enjoy these rich privileges. The doctor is a graduate of two of the best medical colleges in this city and is the best qualified healer in the city, he makes a specialty of obsession and removing of all evil influences, bringing about better conditions for health and success and produces new life and health, also gives absent treatment. The music is under the direction of Madam Holton, who has had years of experience in training children so that our large Angels' Choir is a novelty and their solos and choruses are worth going a long way to hear. We hope all had a profitable time at the camps and are filled with a missionary spirit to feed the multitudes that are famishing for this bread of life.

## Queen City Park.

The third week of campmeeting was filled with Mrs. H. P. Russegue's course of lectures, which were very interesting as always.

It is evident that this popular speaker is gifted with the power of clearly expressing ideas in her normal state, which enables her guides to do the best of work when she is entranced on the platform.

Aug. 16, being the day for patriotic Vermonters to attend the dedication of a tower erected to the honor and memory of the captor of Fort Ticonderoga in Ethan Allen Park, services at the pavilion were omitted in the afternoon, but in the evening, Mrs. Russegue gave psychometric readings.

The evening of Aug. 17, Mrs. Fannie A. Spaulding of Norwich, Ct., gave tests in the pavilion.

Friday evening, Aug. 18, there was an entertainment most interesting to all lovers of poetry. "An Evening with Longfellow."

Monday and Saturday evenings whist parties were given in the hotel parlor.

Sunday, Aug. 20, Mr. A. E. Tisdale gave the forenoon lecture, and in the afternoon, Mrs. Russegue delivered an address.

The attendance was good, as always on Sundays, when people have leisure to follow inclinations, and they enjoyed the instructive explanation of the relations between faith and religion.

Mrs. Russegue took for her subject: "Do we, as Spiritualists, prove all truth and hold fast to that which is good?" It was ably handled throughout. Mr. A. E. Tisdale supplied the music for the meeting.

Aug. 23, is National Spiritualist's Association day and appropriate exercises will take place at the pavilion.

In the evening of that day, memorial services for all members of the association who have passed from earth life within the past year, will be held in the pavilion.

Aug. 24, the Ladies Aid Society holds its annual fair during afternoon and evening in the pavilion, and services will be omitted during that day.

The campmeeting will close Sept.

3, and the speakers for the last week will be A. E. Tisdale and Mrs. Kate Ham, the latter also giving tests.

Numbers of the people now in camp are from the various parts of New England and more distant points, and it is probable they will repeat their visit another year, for the scenery and attractions around Queen City Park are second to none.

B. E. R. T.

## Chesterfield, Ind., Camp.

On the Monday, beginning the last week of the camp, I took the first "trolley" car for Chesterfield, 110 miles away—fare round trip \$3.15 thru Indianapolis—a magnificent ride in palatial, smooth running, sumptuously furnished cars.

Arriving at camp, I soon found a room for \$2.00 per week. Being a vegetarian, a teetotaler and never using tea or coffee, I concluded to board on the European plan.

The first meeting I attended (Aug 22nd) was a Conference. I was delighted to hear the chairman say, "The conference is now open, we have no subject, each individual can talk 10 minutes on any subject connected with Spiritualism, perhaps the first speaker will furnish the subject."

I have always fought for free speech. My dream was realized.

The venerable and venerated Dr. Peebles, being on the rostrum, was called. In a five minutes speech, he gave us at least five subjects.

Dr. Peebles is a grand old, young man. He makes a superb appearance and a grand speech. The first time I ever saw him the conference was inspired and delighted, everybody wanted to talk. The only trouble was the chairman did not give us enough time.

During the week Dr. Peebles would lecture one afternoon and W. V. Nicum the next.

Mr. Nicum is a rising young man of brilliant promise. He gains and holds the confidence of the people. Sunday, Aug 27, was the last day.

Dr. Peebles addressed a respectable and attentive audience in the morning. In the afternoon the auditorium was packed to hear W. V. Nicum.

At the close of his address Mrs. Anna Thronson gave messages in an earnest, sincere and most agreeable personality. These messages were simply wonderful.

I found things to criticize in the management and style of the camp, but for the sake of peace and harmony I will not mention them here—hoping they may be corrected in the future.

On Sunday night Pres. Mock invited us all to the auditorium to make our farewell speeches and give a parting word, and tell how glad we were to be there.

Everyone had a good word to say for Camp Chesterfield—past, present and future.

My own conclusions were as follows: I thank God that I have lived to realize the blessed experiences of this day. I thank God that I live in this wonderful 20th century, and that I am endowed with faculties of mind and heart capable of appreciating and enjoying these transcendent blessings.

I thank God that I live in a moral, social, intellectual and spiritual life, incomparably more brilliant, more universal than ever before known upon earth.

I thank God that I still live, that I have lived, and that I shall live forever.

O. L. HARVEY.

W. Lafayette, Ind.

## A Correction.

We are in receipt of a copy of the Official Register recently compiled by sister Laura G. Fixen.

The work is very nicely gotten up and will no doubt prove very useful.

On page 48, devoted to Missouri, we find under heading of Springfield an erroneous statement. It should read:

"SPIRITUAL SCIENCE CHURCH," Lecturers, James Madison Allen, Mrs. M. Theresa Allen.

President, G. W. Langeton.

Secretary, H. G. Hanneman.

The person mentioned in the book as lecturer for our society is connected with the society located on the northside of the city.

James Madison Allen, Mrs. M. Theresa Allen, speakers for the Spiritual Science Church, since 1896, Springfield, Mo., Aug 14, 1905.

Wealth does not forgive because gold has no love in it.

## SPONTANEOUS SPIRIT MANIFESTATIONS.

The "Grand Magazine" for August invites the opinions of its readers as to the letter of a Manchester correspondent who says:—

"In November, 1902, my youngest daughter, who was then in her twentieth year, passed to the higher life. I mourned her in silence and alone.

A few months elapsed, and then, one morning, while walking in the street, I heard her call me by name twice. I turned round but saw no one, and put it down to imagination.

On December 8th, 1903, in the middle of the forenoon, I had been about my duties as usual, and feeling tired, sat down on a chair. I had been sitting quietly some moments when—I cannot tell exactly how—my child stood before me, smiling, and looking as real as life. I rubbed my eyes, to make sure I was awake, and it then dawned upon me that it was her spirit. I spoke to her, saying, "Dear child, I know you, I know you!"

"From that time I began to see other people, at first as white mist that shaped into form, and later more clearly, and now I am able to discern the difference in their appearances."

On February 17th last, at 40 minutes past eleven in the morning, I seemed to be completely enveloped in a blue mist.

Feeling a strong inclination to sit down I did so, and for a couple of minutes or so lost myself, as it were.

Next I found that I was in a kind of portico, large, and supported by massive pillars.

I was sitting at the foot of one of those pillars, one of my spirit attendants sitting also but a short distance away from me. I was looking with wonder around me when, from behind, a pair of arms twined around my neck.

Then I knew I was out of the body and in spirit with her, hand clasping hand, heart to heart, and moreover she was assiduous and warm as when here on earth.

"These experiences of mine are a revelation to me. They are many and varied, and occur mostly in the daytime, and with the exception of two friends, whom I bound over to secrecy, I at first told no one for fear of ridicule.

As time went by, however, and I found that I could see spiritual beings, and sometimes hear them, what people might think ceased to trouble me; and so for the past twelve months or more, having proved beyond all shadow of doubt to my own satisfaction that it is not imagination, uninfluenced by anyone, I stand alone, and dare proclaim that I have communed with my loved one, who has passed the change called death.

The writer declares that the comradeship of spirit people has brought gladness to her heart, and laid heartease in her hand, and she finds communion with them delightful and beyond all price.

And in that respect she only expresses the feelings of thousands of Spiritualists the world over.

Self-suggestion leads to self-deception.

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## Important Notice to Ohio Spiritualists.

The Ohio Spiritualists Association is very desirous of extending its missionary field and earnestly solicits correspondence with Spiritualists in localities where there are opportunities of organizing societies. Address all communications to Carrie M. Bartholomew, Cor. Sec'y., O. S. A., B. 267 Geneva, O. By order Pres. O. S. A.

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# THE SUNFLOWER

## ASTROLOGICAL.

### THE INFLUENCE OF THE HUMAN PLANETS.

MYRTLE HYDE DARLING.

Herchel takes eighty-four years to go thru the twelve signs. Except Neptune, he is the most distant planet from the sun.

He is frequently retrograde, that is, he appears to have a backward motion, in consequence of the motion and position of the earth.

Herchel's diameter is to that of the earth as 4332 to 1, and his influence is evil. Any benefits he produces are sudden and unexpected. He brings travels, studies of antiquities, novelty and change, and influences public matters.

Saturn is a thousand times larger than the earth, and takes twenty-nine and a half years to go thru the zodiac. His diameter is to that of the earth, as 9,987 to 1.

This planet is the greatest misfortune, it brings lingering sickness, blows, falls. In the highest part of the heavens at birth, he causes loss and reputation and general failure. If he is in the opposite position or in the ascendant, his effects are malefic also. This evil may be mitigated if he be in good aspect to a benefic planet, for instance, one hundred and twenty degrees from Jupiter.

Persons born under Saturn are liable to chronic disease and mental infirmities.

They are reserved in disposition, faithful in friendships, and bitter in enmity.

Jupiter is thirteen hundred times as large as the earth, going around the zodiac in less than twelve years. His diameter is to that of the earth as 1086 to 1.

His nature is benefic, and he is called the Greater Fortune. In the ascendant at birth he confers strength of constitution. He gives a jovial temperament, sincerity, and generosity; freedom from deceit.

Mars is evil, a cause of anger and bloodshed. In the case of military men, Mars in the mid-heaven means promotion.

Venus is nearest to the earth. She goes around the sun in thirty-two weeks, and is about the size of the earth. Her diameter is to the earth as 0,975 to 1.

Her nature is benefic, and she bestows mildness and benevolence. If well aspected and near the mid-heaven, the native is pretty sure to gain by means of the opposite sex, is a favorite with them generally.

Mercury is the nearest known planet to the sun. He travels swiftly, going around the sun in twelve weeks and four days. His diameter is to the earth's as 0,398 to 1.

His influence is very important. He chiefly rules the mental faculties, and by his position in relation to other planets shows the mental qualities.

He causes desire of change, a literary turn of mind, and partiality to moving about.

The Sun's influence is similar to that of Mars, giving much pride in the ascendant.

His influence retards a planet with whom he is in conjunction, and he assumes in part the character of the planet.

The Moon occupies twenty-seven days, seven hours and forty-three minutes in going about the earth. Her diameter is 2160 miles.

Her influence in a nativity is powerful. The animal propensities depend almost wholly on the moon, and she shows the stamnia of the native's constitution.

Her good aspects with Mercury show literary success. If with Jupiter, wealth, follows, with the Sun, preferment, with Venus, female friends, if to Mars, success as a soldier or a surgeon, to Saturn, legacies.

The planet Neptune is less known about. It gives sickness of a nervous, depressive nature.

### HUMANITY'S DESPERATE STRUGGLE.

Most of the sweetness in life comes thru the imagination. The cold hard facts and realities of our existence are unromantic and have but little interest for the vast multitude of people.

If the claims of science are true, man has fought his way up from the

lowest origin—thru savagery, thru barbarism to his present condition.

Daniel G. Brinton, who at one time was president of the American Association for the advancement of science, in an address once used the following language:

"What floods of tears and blood, what long wails of woe, sound down the centuries of the past, poured forth by humanity in its desperate struggle for a better life,—a struggle which was blind, unconscious of its aims, unknowing of the means by which they should be obtained,—groping in darkness, for the track they knew not whither. Quite ignorant of his past, and ignorant of his real needs, man has blundered and stumbled up the thorny path of progress for tens of thousands of years. Mighty states, millions of individuals, have been hurled to destruction in the perilous ascent,—mistaking the way, pursuing false paths, following blind guides."

Out of this struggle the world has reached its present civilization,—a civilization that no one knows today whether it bodes good or evil to mankind.

We see that in the most enlightened and favored countries it is hard to keep down the rising tide of popular discontent; and it is thought by many that in our own can be seen at work the elements and forces of its final overthrow and destruction. A government is always safe in the hands of a people that are prosperous and happy.

The danger begins when want comes to the homes and drives away the smiles, the laughter, the joyousness of life.

### THE IMMENSITY OF SPACE.

"Let us suppose a railway to have been built between the earth and the fixed Centauri," said the lecturer.

"By a consideration of this railway's workings we can get some idea of the enormous distance that intervenes between Centaurus and us. Suppose that I should decide to take a trip on this new aerial line to the fixed star. I ask the ticket agent what the fare is and he answers:

"The fare is very low, sir. It is only a cent each hundred miles."

"And what, at that rate, will the thru ticket cost?" I ask.

"It will cost \$2,750,000,000," he answers.

I pay for my ticket and board the train. We set off at a tremendous rate.

"How fast," I ask the brakeman, "are we going?"

"Sixty miles an hour, sir," says he, "and its a thru train. There are no stoppages."

"We'll soon be there, then, won't we?" I resume.

"We'll make good time, sir," says the brakeman.

"And when will we arrive?"

"In just 48,663,000 years!"

Figures such as these enable us to understand in a very feeble way the immensity of space. What an insignificant creature in the universe man is.

### Brain Building.

Mr. Joseph Ralph, of 13, Castelnau-gardens, Barnes, S. W., has issued, through L. N. Fowler & Co., of Ludgate-circus, a little book on "Brain Building." Mr. Ralph has devoted himself to the remedying of "psychical inharmonies" as the result of living wrongly, and he sets forth in lucid terms the relations of mind to brain, and of brain to body, showing how the brain is an instrument for receiving both sense-impressions and "cosmic influences," whether consciously or otherwise, and for storing them and transmitting them to the ganglia and fibres which control the body and its structural organization. He shows how suggestion may be used, "(1) to introduce resources stimuli for the rebuilding of impaired fibre processes, as is required in mental disorders; (2) to replace an old trend of thought by a new and more desirable one, as in eradication of habits and vices; (3) to stimulate motor areas by arousing dormant cells, thus influencing impaired physical functions."

He states very plainly the broad principles which underlie mind cures, faith cures, and other branches of psychopathic treatment. A spiritual sculptor can mould an angel out of a devil. Mental or physical energy prevents the discomforts which indolence exercises over the body.

Every man for himself, and you are never doing more for yourself than when you are doing for others.

## THE SUNFLOWER.

### LITERARY WORLD.

Any book noticed in this column can be had at this office.

"Thoughts on Mediumship" and useful hints to beginners for conduct of Spirit Circle by E. W. Wallis. Price one penny. Published by Mrs. M. H. Wallis, 6 Station Road, Church End Finchley, London, N.

Dr. F. M. Abbott of Indianapolis, Ind., gives Dr. Bland's book "In the World Celestial" high praise. In a recent letter he says:

No book in my library is more highly prized than "In the World Celestial" by that brilliant author Dr. T. A. Bland whom I regard as one of the most able and advanced writers of our time. His books are doing much for the cause of spiritual progress.

### THE INTERNATIONAL REFORM BUREAU.

By HUDSON TUTTLE, Editor-at-Large N. S. A.

We have taken several occasions to give warning of the menace of the so-called "Reform Party," at whose head is Rev. Wilbur F. Crafts. He is rightly named, for a more insidious foe to free-thought and liberty of speech has never lived. He has drawn large funds from his deluded followers, with which to establish a special lobby house as he boasts, magnificently under the shadow of the National Capitol, and exerting such influence over legislation that it is called the "Third House." The "Reformers," that for a change in the constitution whereby God and Christ shall be recognized and the Bible made the cornerstone of legislation. Crafts believes in circulating literature, by which is meant tracts, leaflets, and books calculated to proselite to his views. As head and active manager of "the International Reform Bureau," he boasts of having presented to congress more "reform measures" than any one man dead or living. These measures relate to changes in the Constitution, Sunday Laws, Bible readings in the public schools, etc.

Thanks to the good sense of members of the House and Senate, most of these "bills" have died in Committee, but a few have reached a reading and been honored by speeches for and against.

Now this crafty Crafts has compiled all these rejected attempts to throttle liberty of action and speech into a book of 300 pages and as the matter has all been reported in the Congressional Record, he claims the right to send it free through the mails under the franking privilege. The postal authorities under the law are obliged, it appears to grant this privilege.

But Crafts does not propose to send out the book for nothing. If those who receive it do not wish to pay 35 cents for it, they are directed on the wrapper to return it—also at the government's expense.

It is a cunningly devised scheme to sow the ideas of the "God-in-the-Constitution," party among the people. The expectation is that the readers will give the matter more attention than it received at the hands of legislators, and that they will petition and write letters to congressmen, thus bringing a pressure to bear on them.

In this propagation of a scheme of the most bigoted denominations, the government is forced to take a hand, burning free mail facilities at an annual cost of thousands of dollars.

The most saddening and hopeless aspect of this infamous scheme is that the press of this country, in abject fear, dare not mention it even as news. The fear of losing subscribers makes it a slave, or a tool in the hands of bigotry.

East, West, North or South, there is not an editorial word of censure of this "graft."

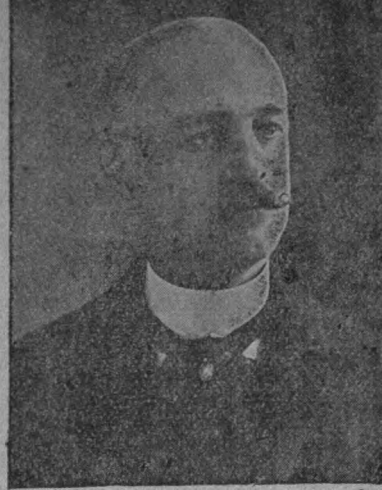
A red-headed man met a bald-headed man on the street one day.

The red-headed man said to the bald-headed man:

"Huh! there don't seem to have been much hair where you came from."

"Oh, yes," replied the bald-headed man, "there was plenty o' hair, but it was all red, and I wouldn't have it."

Every man for himself, and you are never doing more for yourself than when you are doing for others.



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Philadelphia, Pa., March 8, 1898.

P. J. Dempsey.  
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